

should have the spirit given to him, in his commission, as he was an officer in a spiritual kingdom.

If Timothy was ordained by presbyters, then presbyters undertook to ordain an apostle; for he had the same power, (as I shall shew hereafter) with which the apostles were endowed.

Some people are in great trouble, fearing that Epaphroditus will be found to be an apostle. I hope all those who take St. Jerome's authority to be decisive, will allow that he is on our side of the question, when they read what he hath said upon the 11 chap. 25 v. of the epis. to the Phillippians. "That Epaphroditus is called an apostle because he had also received the office of an apostle among them."

"Theodoret expounds the same place thus: St. Paul called Epaphroditus an apostle, because to him the charge of Phillippi was committed: wherefore it is manifest, that those which in the beginning of the epistle were called bishops, were under him, having the place of presbyters."*

The reader is desired to take notice, that there were three distinct offices in the church at first, apostles, presbyters and deacons.

* Eusebius, chron. Hieron. "Those very persons were called apostles, whom, by usage of speech, the church now calls bishops." Theodoret asserts the same.

"Anciently the same persons were styled bishops and presbyters, the name of apostles being then given to them who are now called bishops: but in process of time, they gave the name of bishop peculiarly to them who anciently were called apostles." Theod. upon 1 Timothy 3. 1.

Blondelly apologiapro sententia Hieronymi page 50, "hath declared, that all the ancients constantly assert, that James, our Lord's brother, was ordained bishop of the church at Jerusalem by the apostles."

If what this gentleman hath asserted be true, the very man, who in scripture is styled an apostle, is by the ancients called a bishop, a plain proof, that those who had the apostolic power, were, in after ages, called bishops.